SOME REFLECTIONS ON Mr. Wood's SERMON

On St. MATTHEW 7. 20.

PREACHED

At *BIDEFORD*-Meeting in *DEVON*, Novemb. 5. 1688.

And not long since Printed.

IN

VINDICATION of the Church of *ENGLAND* from the Imputations laid upon it by that *Author.*

Come curse me Jacob, and come defie Israel. How shall I curse, whom God hath not cursed? or how shall I defie, whom the Lord hath not defied? Numb. 23. latter part of 7th. and *ver.* 8.

Tam litigiosas excitant quæstiones ut nisi quod ipsi faciunt nihil rectum existiment. *Aug.* ad Inquisitiones Januarii, lib. 1. cap. 2.

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ON

Mr. Wood's

SERMON

SOME REFLECTIONS ON Mr. *Wood's* SERMON

On St. *Matth.* 7. 20.

TO Preach in a Meeting againſt Popery, and not aſperſe the Church of *England* with it, were to fail in that which hath ſtill been made the common Artifice to ſupport the Separation; the Author not ignorant hereof, and loath to come behind any in what might recommend him to Acceptance, hath been of all other moſt liberal of his unjuſt and indecent Reflections: little did I think to have met with ſuch a Diſcourſe as this, in a time when I was apt to hope that Promiſe had been nigh its accompliſhment with reſpect to us, *Ephraim ſhall not envy Judah, nor Judah vex Ephraim, but they ſhall both flie upon the ſhoulders of the Philiſtines*; and that we ſhould now have *ſerved the Lord with one ſhoulder*, as that of another Prophet is rendred in the Vulgar, but inſtead of uniting againſt the common danger, we give our Adverſaries cauſe rather of rejoycing, to ſee our Differences not only continue, but heighten, hoping that though by a ſtrange Providence they were prevented from deſtroying us, we may yet do it our ſelves:

Isa. 11. 13, 14.

Zeph. 3. 9.

ſelves; alas, that the Wounds of Religion ſhould ſtill be kept bleeding! that the fierce heats of men ſhould not ſuffer them to cloſe! as if, as *Dorotheus* (or whoever the Author be under his Name) reports of *Elias*, his Father in a Viſion ſaw the Angels feeding him with Fire, and wrapping him in ſwathing-bands of fire. So the Conſtitutions of ſome men were ſo much fire, that they could breath nothing but heats, exceeding the bounds of all Chriſtian ſobriety and moderation; or as if, as *Hannibal* did againſt the People of *Rome*, ſo they, with reſpect to the Church of *England*, had taken an Oath that they would ever fight againſt it, and be mortal Enemies to it. But to come to what I intend, the firſt thing I ſhall take notice of, is our Author's branding the Murther of King *Charles* the Firſt for the fouleſt blot that ever the Proteſtant Profeſſion lay under.

In *Synop.*

Livy, Dec. 3. *b.* 1.

It will one day be made manifeſt, at leaſt in that laſt day (ſaith he) *who had the chief influence into it*, p. 19.

But 'twas not *Pilate*'s waſhing his hands, and Abſolving himſelf (*I am innocent of the blood of this juſt perſon*) could lay all the Guilt elſewhere: What pity 'tis their Champion *Du Moulin*'s heart ſhould ſo fail him, who in his Diſcourſe of the Conformity of the Diſcipline and Government of thoſe commonly called *Independants*, to the Ancient Primitive Chriſtians, having in the Table of his Chapters propos'd this for the laſt, An Anſwer to thoſe who accuſe the *Independants* for being the Authors of the late Civil Wars, and particularly for having had an immediate hand in the death of the King; when he comes to ſpeak of this Chapter in the end of his Book, he cowardly waves

it, in theſe words: *The Reader is deſired to take notice that the Author, for ſome Reaſons, ſince the Printing the Contents, hath thought good to leave out the laſt Chapter there mentioned.* What pity 'tis ſuch a Secret ſhould be loſt; he could have told us before the day of Judgment who were concern'd in it. The next thing we are put in mind of is *Bartholomew* day 62.

Wherein (ſaith he) *more than Two thouſand Miniſters were civilly ſlain in a day*, &c.

Some have queſtioned the number, and thought them not ſo many at firſt, and tho' of the moſt eminent of them; ſome, as Dr. *Conant*, and others, have conform'd ſince, as many others in every part of the Kingdom have done; and many were in other Mens Livings, to which the Owners were reſtored; yet the old number is ſtill continued to raiſe the greater Odium: I heartily wiſh they had been, and were leſs, how many ſoever they be; and that it might pleaſe God our differences were ſo reconcil'd, that we might once again be ſo happy, as the Lord Chief Juſtice *Coke* reports this Church was, in the glorious Reign of Queen *Elizabeth*; when as he tells us in his Charge given at *Norwich* Aſſizes, *Auguſt* 4. 1606, for the firſt Ten years of her Reign, not one refuſed to come to our Churches, the Name of Recuſant and Diſſenter was not then heard of: But in the mean time, they who are ſo often minding us of this, have forgotten their own Committees and Sequeſtrations, their Act for *Triers*, by which ſo many were caſt out of their Places, of which they were legally poſſeſt, (which many of the others were not) Men, ſome of them whoſe very Names remain venerable, as *San-*

derſon,

derſon, Hammond, and many others. 'Twas the boaſt of Mr. *White*, the great Chair-man in the Committee for Religion, that he and his had ejected Eight thouſand Miniſters in four or five years ſpace, many of whom were rifled of all they had, and died in Priſon, others clapt on Ship-board, put under Hatches, their Wives and Children thrown out of doors; ſome of them, though Bed-rid, were left in the open Streets. I have no pleaſure in repeating this; he that hath a mind to ſee a proof of it, and Catalogues of theſe Sufferers, may conſult the now Dean of *Sarum*'s Diſcourſe (long ſince publiſhed) concerning *Sequeſtrations*, let him read *Perſecutio Undecima*, and others, where it muſt needs affect his Heart with deepeſt ſorrow, to ſee that Men of ſuch tranſcendent worth for Piety and Learning, ſhould be ſo barbarouſly uſed. The above-named Mr. *White* writ a Century, as he calls it, being a Narration of the Cauſes for which ſome of them were ejected; but much of that charg'd againſt them was matter of Judgment in the then Civil differences, rather than matters of Life, as may be ſeen in Example 22, 23, 84, and others of that Hundred he choſe to publiſh; and beſides, there wanted a ſufficiency of proof, as Dr. *Peirce* ſheweth in the place before quoted, whatever Mr. *White* in his Preface pretends to the contrary: And that the King being then at *Oxford*, when a Book was preſented to him in requital of Mr. *White*'s, (who is ſaid to have died diſtracted afterwards, crying out how many Clergy-men, and their Wives and Children he had undone) of the vicious Lives of ſome Parliament-Miniſters, he would not conſent it ſhould be publiſhed; *Whereby you ſee* (ſaith mine Author) *the vaſt*

The Diſcoverer diſcovered, *Ch. 6.*

See *Perſec. Undec.* P. 17.

vaſt difference between the Spirit of Majeſty, and the impotent Spleen of others. He next proceeds to excuſe himſelf and Party as to the bringing in of Popery.

What have we done (ſaith he) *but prayed againſt it, preached againſt it, and endeavoured to ſettle our People in principles deſtructive of it.*

Witneſs their Reading the Declaration for a Toleration of it in many of their Meetings; if the Nonconformiſts ſhould ſeek by the favour of the Papiſts to be delivered from the Silencing and Deſtroying Prelates upon condition of a Common Liberty, ſaith Mr. *Baxter* in his *Church-Hiſtory*, Pag. 46. if they ſhould, he brings a preſident for it, from the *Meletians* joyning with the *Arrians*, rather than not have liberty themſelves, though it became (ſaith he) the greateſt ſupport to the *Arrians*, without which they could not have ſtood; and then pleads in excuſe of it, what Suffering will tempt Men to; if ſuch a Principle be deſtructive of Popery, 'tis ſtrange it ſhould be made choice of as the only likely one to bring it in.

Upon all occaſions (ſaith he) *we have born our teſtimony againſt it.*

Witneſs their Addreſſes to the late King, and promiſes of Aſſiſtance, to give it full liberty, by taking off the Penal Laws.

So that not many years ſince (ſaith he) *we were charged with an Exceſs that was like to ſpoil all.*

I hope that Exceſs of Zeal was not their fault, ſince the *Quadriennium Jacobi*, I don't hear of ought they did againſt Popery in all that Reign; they then that calumniate us (that I may uſe his own words) if they

they would give themſelves leave to think, cannot but know that ſome others in the World, whom yet he charges to ſymbolize with Popery more than they, (a plain Conceſſion however that they ſymbolize with it) were the Men that ſtem'd the Tide and Torrent that was ready to overflow us; 'twas by the unanſwerable Writings and immovable Conſtancy of the Orthodox Clergy and Biſhops that Popery was oppoſed. It follows in our Author.

What have we in Doctrine, in Diſcipline, in Worſhip or Walking, that ſpeaks our Acceſſion thereto?

I wiſh they had leſs in all theſe; for Doctrine, how many have drawn the Parallel in ſeveral particulars? Their Doctrine of Parity in the Miniſtry, and diſparaging Epiſcopacy; their Maxims about Government, *&c.* And for Diſcipline, as the one hook in every thing by an *inordine ad Spiritualia*, ſo do the other with their *ratione Scandali*; diſcharging even Judgments, and repealing Royal Grants confirm'd by Law; if they give offence to the Presbytery and Synod, or General Aſſembly: And for Worſhip, 'tis notorious that the Jeſuits are profeſs'd Deſpiſers of the Cathedral Service, were the firſt Promoters of the more Spiritual way of Prayer (as they call'd it) and greater Parity of Worſhip, thereby to diſturb the Peace and Settlement of this Church: See their Doctrine of *Spiritual Prayer*, and their three ſorts of it, in the then Dr. *Stillingfleet's* Preface to the *Unreaſonableneſs of Separation*, p. 14, 15. and on; and for walking, it was obſerv'd long ſince to be the Jeſuit's way, where-ever they came cunningly to endeavour to get themſelves in, to pretend to teach for nothing, to do all freely, to give out that nothing is well done that proceedeth not

See *Spirit of Popery*, p. 50.

not from them, nothing is perfect but their Rule, their Diſcipline, their Life, to alledge, That as they teach for nothing, ſo 'tis for the help of thoſe that are of ſmall ability, *&c.* Of which he that would ſee more, may conſult the Argument of *Peter Marteliere* made in the Parliament of *Paris* in the Year 1611, and now lately Re-printed, that theſe very Methods and Pretences have been made uſe of by ſome others, none can be ignorant. He proceeds.

Have we declared to the World, that an inclination to Evil is no Sin? and that Man in his corrupt, natural State, hath free-will to good?

Who hath ſo declared, he himſelf ſhews that the Church of *England* in her Articles hath declared otherwiſe.

Have we (ſaith he) *in our Churches any Popes*, &c?

No, but we have ſome it may be that would be as uncontroulable, and as independant.

Have we any Primates, Arch-Prelates or Prelates?

He himſelf tells us of one who ſaid in a Triumph, when King *Charles* the Firſt was put to Death, *Now is the Enemy of God and his Church fallen*, p. 20. The Jeſuit *Sarrabras's* Triumph then was but a compleating of a former Triumph at *Rome*, for which we have the credit of a very good Author, Biſhop *Sanderſon* in his Preface to his firſt Volume of Sermons, *Sect.* 18. *It is very well known*, ſaith he, *to many, what rejoycing that Vote of pulling down and aboliſhing Epiſcopacy brought to the Romiſh Party; how even in* Rome *it ſelf they Sang their* Joræans *upon the tidings hereof; and ſaid triumphantly, Now the day is ours, now is the fatal blow given to the Proteſtant Religion in* England. But he goes on.

Have we any Deans or Arch-Deacons, Chaunters or Chancellors? any Antiſcriptural Officers?

No, but a few Teaching and Ruling Elders, who, though for the moſt part ignorant Mechanicks, yet, like Mr. *Baxter*'s Weavers of *Kederminſter*, can pray and teach as well as moſt of thoſe who are by *Euſebius* extoll'd as the famous Biſhops of the ſecond and third Century, and who, like *Alexander* the Copper-ſmith, ſhall affront even St. *Paul* himſelf. *Can the proud and envious, detracting and cenſorious,* the fruits our Saviour in his Text chiefly means? And yet for all this they have all things according to the Pattern in the Mount, *i. e.* as directed by Scripture-revelation to the very Baſons they Baptize in.

See his Treatiſe of *Epiſcopacy*, p. 169.

Have we any Courts to puniſh Men in (ſaith he) *that ſtudy to be more holy than their Neighbours*, &c.?

It's a ſign indeed they dwell by bad Neighbours; they're fain ſtill ſo to commend themſelves.

In which Courts (ſaith he) *Men may buy out the puniſhment of their Sins.*

As for Commutations, methinks in the Law of God I find mention of ſomething like it, 1 *Kings* 20. 39. *Keep this man if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt pay a talent of ſilver.* The Talent there was to be a kind of Man-boat, a pecuniary compenſation in redemption of his life. Our Statute-law divideth *Penance* into Corporal and Pecuniary, and tells us that in ſome Caſes Prelates can enjoyn no other Penance but Pecuniary; many Statutes allow of Commutations in Caſes criminal; as for *Swearing*, *Sabbath-breaking*, *Drunkenneſs*, &c. In which, *Qui luit in burſa, non licet in corpore*: However 'twere to be wiſh'd, that theſe were more ſparingly

See the Stat. of *Cirum ſpecte agatis*, 13 of *Edward* I. *Art. Cleri An.* 9. *Edward* II. *Cap.* 2.

ringly granted in Courts Eccleſiaſtical, that our Adverſaries may not have occaſion to liken them to Papal Indulgences and Satisfactions, and object to us a kind of a *Camera Apoſtolica*, a Penitentiary Tax for the Prizes of Offences; and that they be diſpoſed of according to Canon; and above all, that the Exerciſe of that Power, which is properly Spiritual, were more revived; that it might not be ſaid of us, as of thoſe of *Laiſh*, that there was none that might put any to ſhame in any thing; and that thoſe that differ from us, would conſider who it was that brought Church-cenſures into contempt, and taught People to deſpiſe them; and that they would endeavour to redeem their reputation. But our Author goes on.

See the 14th of thoſe 1640.

Jud. 18. 7.

Have we any Prieſts or Altars?

Nor we neither: no Prieſts, but ſuch as the Prophet foretold in *Iſaiah* 66. 21. where even the *Geneva* Note doth ſhew, that the Miniſters of the New Teſtament are to be termed Prieſts, as the Univerſity of *Oxford* obſerv'd long ſince in their Anſwer to the *Millemant* Petition, *p.* 12. And for Altars, we have none but ſuch as St. *Paul* ſpeaks of *Hebr.* 13. 10. at *Baſil*, *Berne*, *Louſane*, and in moſt Churches of that *Canton* they have Stone-Altars, the very ſame, ſome of them, whereon Maſs was ſaid; ſo in all the Churches of *Heſſen*, and at *Bremen*; neither make they any ſcruple at all to call them by the name of Altars, or to let them ſtand in the ſame places, or in the ſame ways, as before the Reformation.

See *Durell* of the Conformity of other Reformed Churches, with the Church of *England*, p. 30.

Have we any Muſick, Wind or String?

Better they had, it may be. This laid the Evil Spirit in *Saul*, when it ſtirr'd him up to throw his Javelin at the Innocent unprovok'd: Their great anger at

Muſick is, becauſe they hold the Organ Popiſh, though the Pope himſelf have none in his Chappel; and the *Lutheran* Churches in *Germany*, *Sweden*, *Denmark*, the *Cantons* of the *Switzers*, and elſewhere, have received and practiſed the uſe of Inſtrumental Muſick in the Worſhip of God. And the now Biſhop *Burnet* tells us in his late Travels, he was in the *Lutheran* Church at *Strasburg*, where the Muſick of the Pſalms pleaſed him much, though he complains of their irreverence in Singing: And Dr. *Durell*, and others, have obſerv'd that Organs are in uſe in moſt of the *Belgick* Churches; and not only they, but ſeveral of the Paſtors of the *French* Churches have uſed them, who live in places where they can conveniently have them; ſo that not only the *Lutherans*, but they who are more peculiarly call'd the Reformed, have Muſick and Organs in Divine Service, as beſide thoſe already named, at *Caſſel*, *Heydelberg*, and elſewhere; in the former of which they ſing ſometimes *Te Deum* in Conſort, have a kind of Choriſters, as they have Singing-Service in *Poland*, *Lithuania*, *Tranſilvania* and *Hungary*, often Singing their Prayers and Creeds; but Muſick is not Spiritual enough, and is uſed to excite a ſenſual, carnal Joy; why ſo is Singing too in leud and laſcivious Songs and Ballads, and yet that not made an Argument againſt it.

See Biſhop *Wettenhall* of the *Duty of Singing* (out of *Cajetan*) p. 311.

P. 273.

See *Durell* (*ubi ſupra*) P. 34, &c.

Have we (ſaith he) *any Candles or Candleſticks on an Altar?*

Nor we neither any hallowed or bleſſed, endued with a power to drive away Evil Spirits, as *Roman Catholicks* think theirs have that are hallowed on *Candlemas*-day: God's Houſe, among the *Jews*, had all the Furniture belonging to an Houſe; as *Table*, *Bread*, *Meat*,

Meat, Drink, Meat-Offerings, Drink-Offerings, all kind of *Vtenſils, Lamps, Lights*, &c. among them and us; and I think all Nations, Light has been eſteem'd an Emblem of Joy: theſe Candles therefore may mind us how we ought to ſerve the Lord with Joy, and Rejoyce unto him with Reverence; and other Reformed Churches have them two, not ſcrupling at *Candleſticks, Candles*, and *Tapers*, which are lighted upon their Altars in time of Divine Service. *Id.* p. 25.

Have we (ſaith he) *any Croſſes of Wood, Stone, Silver, or in the Air?*

Nor we neither any to Worſhip them, or eſteem them operative or neceſſary to the Efficacy of the Sacrament, but do only retain the Croſs as a moſt ancient outward badge of the Profeſſion of Chriſt Crucified, nothing being more frequent than ſuch expreſſions as theſe in the Antients, *Marte ejus Signamur* in St. *Ambroſe*, we are Signed with his Death, and to call the Croſs *Signum Dei*, the Sign of God in St. *Cyprian*'s Stile, and *Signum Dominicum* in St. *Ambroſe*, the Lord's Sign, and the like. *De fide reſurr. cap. 8. Cyp. ep. 58. Edit. Ox. Amb. Ser. 36. de Cruce.*

Do we adore (ſaith he) *an acknowledged piece of Bread by receiving it on the knee?*

And is it leſs than the hight of Malice and Calumny to inſinuate that we do, after ſo plain a Declaration about it, as is in the end of the Communion, and after our ſo oft renouncing Tranſubſtantiation? Is there not as good reaſon for us to accuſe them of Idolatry for receiving it *ſitting*, ſeeing that poſture, as well as 'tother, hath been abuſed to Idolatry, (as *ſtanding* hath to,) for which ſee *Ezek.* 8. 9, 10, 11, 12, 13, 14. Whatever that Idol *Tammuz* were they ſate weeping for, whether *Oſiris* or *Adonis*, or whoever elſe, 'tis agreed

greed by all 't was ſome abominable kind of Idolatry they acted; and the Apoſtle ſpeaks of *ſitting at Meat* in the Idol's Temple, *And the people ſate down to eat and drink before the Golden Calf, and roſe up to play, i. e.* to leap and dance before it, as they did before their Idols; or elſe why mayn't we ſuggeſt that they are *Arrians*, by receiving *ſitting*, ſeeing they ſit at the Sacrament as if equal to Chriſt, he a Creature as well as they? And therefore a Synod of the Reform'd in *Poland* determined, that *ſitting* ſhould not be uſed at the Lord's Table in any of their Churches (as many have obſerv'd) as being proper to the unbelieving *Arrians:* And if there be ſuch a fear of *Socinianiſm*, as ſome ſuggeſt, (this Author for one, *Pag.* 15. of his Sermon) why may not the Poſture uſed by us be the moſt proper to diſcover them, ſeeing they uſe only *ſitting* too at the Sacrament, as *Volkelius* affirms? But the Primitive Chriſtians did not communicate *kneeling:* How is this proved? becauſe they prayed *ſtanding* on the Lord's Day, when ſure they receiv'd the Sacrament? By the ſame reaſon they received *kneeling* on other days, praying then always *kneeling*, as is evident from *Juſtin Martyr* and St. *Ambroſe*, unleſs in the Fifty days from *Eaſter* to *Pentecoſt*; in which, *Ad exorandum Deum non genibus ſuccedamus, ſed ſicut Dominica ſolemus facere, erecti & feriati reſurrectionem Domini celebramus*, the ſame reaſon *Juſtin Martyr* had before given for it in the place quoted; they ſtood on the Lord's Day, and thoſe Fifty, that it might be a remembrance to them of Chriſt's Reſurrection; σύμβολον ἐστι τῆς ἀναστάσεως, at all other times they *kneeled* in Prayer: Our Author confeſſes they prayed *kneeling* in the time of *Faſting*, which was conſtantly *Wedneſ-*

Reſp. ad Orth. Quæſ. 115. *Sermo* 62. *de pent.*

days

days and *Fridays*, termed Stationary-days; not from their *ſtanding* in Prayer then, but from their being fixed, ſtanding Church-Faſts. Now on theſe Days they received the Sacrament, doing ſo every day, as is evident from St. *Cyprian*, and many others; they made the Sacrament their daily Bread, and therefore on theſe Days they received *kneeling* by his own Argument, becauſe they then prayed ſo. Now after all this Zeal againſt *Kneeling*, to avoid ſuſpicion of Popery, and crying up their own way as moſt removed from it; it hath been made evident that the Pope himſelf, and ſome of his Monks, at ſome Solemnities receive the Sacrament *ſitting*, as they do at ſome other times *ſtanding*; there is no kind of geſture then but may be abuſed, and ſome or other muſt be made uſe of: Why ſhould Men ſcruple then to comply with that injoyned, own'd by the practiſe of all the World as the moſt fit for Prayer, and to expreſs Reverence and Humility, when all intent of Adoration thereby of the Sacrament, or of any Corporal Preſence of Chriſt's natural Fleſh and Blood, is utterly diſclaimed? But *ſitting* is moſt agreeable to a Table-poſture, and many are fond of that; if they be in all things for common Table-poſture, why don't they wear their Hats too at the Communion, as Men ordinarily do at other Tables?

De Orat. Dom p. 147. *St. Auſt. Ep.* 118. *cap.* 3. *D. Hieron. ep. ad Lucinium Tom.* 1. *p.* 192. See *Falkner. lib. Eccl. p.* 485.

But (ſaith he) *do we incourage the worſt of Men by proſtituting the Sacrament*, &c?

Who does? don't we warn them in the Exhortation, and otherwiſe ſhewing them their danger, and admoniſhing them to repent, *&c?* See 1. Exh. in the *Com.*

But we force them to come in their Ignorance and Debaucheries.

So

So far from that, that we exhort them plainly that are ſuch not to come, but upon ſuppoſition of Repentance; Repent of your ſins, or elſe come not to that holy Table, leaſt after the taking of that holy Sacrament the Devil enter into you, &c. But the Law requireth all to come, (at leaſt did very lately,) let him excuſe *Joſiah*, who will need it too, if what he did were ill, when he required all to keep the Paſſover, 2 *Kings* 23. 21. I ſuppoſe the Magiſtrate ought to command all to do their Duty; their not doing it, as they ought, is their own, not his fault; and yet though the Command for coming be general, that for admitting is reſtrained; and if the Rubricks before the Communion, (*Cannon* the 26.) were better obſerved, it would be the beſt Rail about the Table, and a likely way to reclaim Men, and take off this Objection. But he proceeds:

Do we tolerate open Drunkards, Swearers, Unclean Perſons, &c?

Let me Anſwer this in the words of one who was long among them, Himſelf a Member of Mr. *Farrandine*'s and Mr. *Lobb*'s Church: "What Congrega-

See *Jones* of the great Duty of Conformity, *p.* 158.

"tion is there in *London* (ſaith he) though it pretend "to the greateſt Purity, that will not bear with "Scandalous Members a long time, and admit them "(ſtill in hopes they will amend) to receive the Ho-"ly Sacrament, even while they are notorious Sin-"ners, upon their promiſe of amendment? I have "known it (*ſaith he*) in many Congregations, and "therefore am the bolder to ſpeak it. But he goes on.

We dare not pluck the Crown from Prince's Heads, nor joſtle them out of their Thrones, &c.

Witneſs

Witneſs their Sermons throughout the Wars, eſpecially before the 41 Parliament, &c. Witneſs their Declaring the Kingly Office to be unneceſſary and burthenſome, and therefore fit to be aboliſhed.

We dare not deny Peers their Birth-right.

Witneſs their Voting the Houſe of Lords to be uſeleſs and dangerous; their Enacting the Engagement, to be taken by every Man, in theſe words: *You ſhall promiſe to be true and faithful to the Common-wealth of* England, *without King or Houſe of Lords.*

We dare not deny Commoners their Livelihood, becauſe they follow us not in a way of Worſhip.

Witneſs the many Thouſands they undid in the three Kingdoms for not taking the Covenant, and not ſubmitting to the Directory: Had any other ſpoken of them what he does, it would have been taken as Irony, cried out upon for Invective, and raking into old Sores. And is it not a ſtrange confidence then to think thus to impoſe upon us?

In all inſtances (ſaith he) *that beſeem the faithful Servants of Jeſus Chriſt we have, we ſhall give the firmeſt evidences of our abiding cloſe to Proteſtant Principles.*

Yes, yes, 'tis well enough known they are not given to change, and ſo is not the Moon, who, though always appearing under new Figure and Phaſis, yet is ſtill the ſame: So they, whether *Presbyterian* or *Independent*, or rather now a Coalition of both, or of whatever Subdiviſion elſe they are, or whatever Aſpect they may have on one another; all agree in a malevolent one on the Eſtabliſhed Church; *Manaſſeh againſt Ephraim, and Ephraim againſt Manaſſeh, and they together againſt Judah.* Iſa. 9. 21.

But, ſaith he, *our Crime is, we have accepted of His Majeſty's Grace in his Declaration, and opened our Meetings.*

Some of the wiſer ſort of them, at leaſt in former times, ſaw and feared that Snare; and, like *Daniel*, though they refuſed to eat of the King's Meat, yet look'd fairer, I think, than thoſe that did.

But we have accepted Deliverance from Gaols, Confiſcations, Fines, &c.

One might think he had juſt come out of the Inquiſition, his Complaints are ſo loud; it might have been hard to have found the Spring of all thoſe bitter Waters the Author of all this Cruelty, but that he himſelf directs us, *Page* 20. Men of this Spirit and Principle promoted the ſeverity of 62, &c. And yet after all, behold his Charity; we heartily beg of God that they may never be caſt into ſuch a ſtate, as to deſire and imbrace ſuch a favour.

And yet notwithſtanding all this, when the Biſhops were in the *Tower*, inveighing againſt them as Antichriſtian and Perſecutors; let them *ſuffer* was the kindneſs of ſome; they made us ſuffer: But if this be their Charity, how will they expreſs their Hatred? It follows:

If it be the Intereſt, as well as Duty, of all Proteſtants to Unite againſt the Common Enemy, &c.

If it be! Is that a thing not yet paſt doubt with them? What will open ſome Mens Eyes?

Let thoſe (ſaith he) *that have power, and ſpeak ſo much of an Eſtabliſhment by Law* (the Law of the Land they mean, not of Chriſt) *reſtore the Species of a Church in which the Chriſtians walked for the two firſt Centuries*, &c.

I ſee

I ſee that nothing will ſatisfie ſome, unleſs an Age of Miracles be reſtored: Let him ſhew, at leaſt ſince they ceaſed (to ſay nothing of the Apoſtolical Liturgies) a Church without Forms of Prayer. *Juſtin Martyr* tells us they had κοιναὶ ευχαὶ, *Common Prayers* in his time, which was within the compaſs the Author limits, he writing his Apology about the Year 140, after Chriſt. St. *Cyprian* ſpeaks of their *Oratio Publica & Communis*, their Publick and Common Prayer, at leaſt ſays the Lord's Prayer was ſo; and ſo again their *Oratio Communis & Concors*, their Common and Unanimous Prayer; (and *Communis Oratio* is mentioned by St. *Auſtin*;) and the *Surſum Corda, Lift up your Hearts:* To which the People anſwered, *Habemus ad Dominum, We lift them up unto the Lord*, was in uſe in his time, (and he flouriſhed in the middle of the third Century;) and for the *Gratias agamus Domino, Let us give thanks unto the Lord:* To which the People anſwered, *Dignum & juſtum eſt, It is right and meet that we ſhould at all times give thanks*, &c. was a common Form in the Eaſtern as well as Weſtern Church, as the late Reverend Editor of St. *Cyprian* obſerves on the place above cited, (as others had elſewhere done;) and why it ſhould be a diſparagement to the Publick Prayers that they are Common, I know not, unleſs it be to the Goſpel too, that St. *Jude* calls it, *the Common Salvation*, ver. 3. of his Epiſtle; and then for a Biſhop in the Church, what was *Juſtin Martyr*'s ὁ τετος, other? And 'twas a true Obſervation of St. *Cyprian*, That Hereſies and Schiſms never prevailed; but, *Dum Epiſcopus qui unus eſt & Eccleſiæ præeſt ſuperba quorundam præſumptione contemnitur*; But when by the proud preſumption of ſome, the Biſhop, who

2. *Apol. p.* 97.

De Orat. Dom. p. 141.

Epiſ. 11. *p.* 26.

Epiſ. 119. *cap.* 18.

de Or. Dom. p. 152.

Epiſ. 66. *p.* 166.

is one, and presides over the Church, is despised; but his Query in the Margin is above all civil and surprizing (and may import Authority to consider it.)

Qu. *Whether the Church of* England *were not Established in Popery, and so a Popish Church by Law?*

i. e. *Query*, Whether our first Reformers, who died Martyrs, died in their Wits too? or whether their Persecutors were not as mad as they to burn Men for Hereticks, who yet established the Church in Popery?

Query, Whether the Articles and Homilies of the Church of *England*, fram'd directly in opposition to Popery, do not yet Establish it? Whether will some Mens spite carry them? When the first Religions of the World gave War to *Judaism*, though the *Jews* were forbid many things, as cutting the Hair, making Bald, and the like, to distinguish them from the Heathen; yet in a great many other they were allowed to symbolize with them: As for instance; in having a Tabernacle, the Symbol of God's Presence, as the Heathen had a Tabernacle to carry about their Gods and their Images; they had their *Theasam & ferculam*, as as they call'd it, the Tabernacle of *Moloch*, Acts 7. 43. was a Chariot or Shrine with an Image in it of one of the *Egyptian* Kings under the Title of *Mars*, termed here *Moloch*; and the Star of their God *Remphan* was a figure of another of their Kings; 'tis thought he, who by *Joseph's* advice, laid up in the Years of Plenty, and preserv'd *Egypt*, and the neighbour Countries in the Famine, whom they placed therefore among the Stars, and worshipped by the Name of *Remphan* or *Saturn*. Now as the Heathen had their Tabernacle for these, so *Israel* had their Tabernacle of Wit-

Suet. in Jul. Cæs. 76.

ness,

ness, *Acts* 7. 44. As the *Jews* had their Festivals and Feasting upon the Remains of the Sacrifices, so the *Gentiles* had them too before the giving of the Law; the Eating and Drinking before the Calf is a testimony of it, that being but what they had seen done in *Egypt*. Now because the *Jews* Symbolized with the Heathen in these and a great many things more (as might be shewed, if necessary;) will any insinuate that the *Jewish* Church was Established in Heathenism? because our Saviour in his Gospel complied so far with *Jewish* Customs, that the very Prayer he taught his Disciples, and the Sacraments he instituted were taken from them, (as many things else?) Will any make a Query, whether his Church was not Established in *Judaism*, and so a *Jewish* Church still by Institution? because the Apostle became all things to all Men in things indifferent; *To the Jew as a Jew; to them that were without law, as without law, that he might gain all?* 1 Cor. 9. 20, 21. Did ever any upbraid him for it? But some do not care whom they wound, so they may but strike at us. But our Author proceeds.

Let them Preach the Doctrine of the Articles of the Church, &c.

Satis pro imperio; Though we be neither Pope nor Cardinal, yet we can be as imperious as they. But for Answer, *We know none that do not preach according to these Articles; and if any do otherwise, they are censurable*; though 'tis the Preaching up some of them upon occasion, as the 20. 34, 35, 36. that raises some Mens spleen so high against us. It follows in the Sermon:

Let them Reform their Congregations, especially their Ministers, &c.

Their

Their Congregations, would to God all our Congregations were so reformed that God might delight to dwell among them; but let it be remembred that tho in the Church of *Corinth* many were worse than any I ever yet heard of among us, denying the Resurrection, being drunk at the Sacrament, frequenting Idols-Temples, (for love of their Feasts) living in Incest, *&c.* yet this did not justifie Separation, *I beseech you Brethren that there be no divisions among you*; 1 Cor. 1. 10. tho in *Africk* in St. *Austin*'s time drunkenness like a deluge overflowed all, *Passim & Catholice regnabat ebrietas, in tota Africa & per totam regionem*, every where and universally in all *Africk* over all the Country Drunkenness reigned; and the Disease was not only Epidemical but past controul; *Agitabatur quæstio inter Episcopos Africæ an omnes ebriosi essent excommunicandi? Augustinus restitit quia metuebat Schisma, & totius Ecclesiæ eversionem*; as I find *Zanchy* quoting him in 4*tum Præceptum*, yet all this did not excuse the practice of the *Donatists*, *Non enim propter malos boni deserendi, sed propter bonos mali tolerandi*, the Prophets did not forsake the Communion of those against whom for their iniquities they spake so much, as our Lord suffered not only the company of *Judas* to the last, *Sed sacram cænam cum innocentibus Communicare permisit*, but permitted him to Communicate with the rest in his Holy Supper as St. *Austin* argues in his Epistle to *Veucentius* the *Donatist*, Epist. 48. *Zanchy* indeed in the place above quoted accuses the *African* Bishops of negligence, in not Excommunicating the Offenders, and dislikes St. *Austin*'s resolution in the case; for saith he, Christ's Command should have been followed, let him be to thee as a Heathen or Publican, and the

the event left to God; and yet with his leave, St. *Cyprian* excuſes himſelf, and *Cornelius*, in admitting the *lapſi*, *i.e.* thoſe that fell in time of Perſecution to Communion, from the ſame reaſon, the neceſſity of the times he owns himſelf, *Neceſſitati temporum Succubuiſſe*, and excuſes *Cornelius* for having done ſo in the ſame Epiſtle, *Neceſſitate Succubuit*, our adverſaries are wont to ask us why the Primitive Diſcipline is not reſtored in the Church, when in the Office of Commination we ſay we wiſh it were, whoſe fault is it ſay they it is not? let me anſwer with what St. *Paul* made his own Apology in like caſe, 2 *Cor.* 10. 6. having in a readineſs to revenge all diſobedience when your obedience is fulfilled: *i.e.* when you have made good your obedience, reduced your ſelves to good order, and demonſtrated it, I am reſolved to puniſh thoſe that remain refractory with ſeverity enough, but when ſo many lie in diſobedience theſe acts of ſeverity are not fit to be uſed, as Dr. *Hammond* in *loc.* Till then we may ſay as *Solon* did of his Laws, If they were not the beſt that could be given, yet that they could receive. Ep. 55. 103

Plut. in vita.

Let them reform their Miniſters, though the place where *Solomon's* Temple was built was at firſt a Barn, *Araunah's* Threſhing Floor, as is evident from 2 *Chron.* 3. 1. yet Barns have no Tythes annexed; now Perſecution (as 'twas call'd) is prevented, Preferment is wanting, may they return to the Houſhold, and then partake of its fulneſs, may they learn not to deſpiſe her that bare them, and then eat the Childrens bread; but if the Church furniſh a Lamp with Oyl it ſhould in reaſon be for the ſervice of it, but to the thing inſinuated, *Mundi eſtis ſed non omnes*; Ye *are clean, but not all*, was our Saviour's Character of his own Apoſtles.

No

No party is ſingular in this matter, amongſt the many
Exod. 28. 36. good and worthy ſome may be otherwiſe; may Holineſs to the Lord be upon them all; and may they that love the Miter, and they that do not, agree in loving this Inſcription of it. But he goes on: Let them not injoyn as terms of Communion what they acknowledge but indifferent we profeſs would be ſinful to us, &c.

If any thing would pleaſe ſome men leſs than the overthrowing the Conſtitution, there might be ſome hopes of an accommodation, but many are all for pulling down what is built, tho in what frame to ſet up again they never can agree, were there in us that lowlineſs and meekneſs which ought to be, what might we not hope for from the piety and temper of thoſe now Commiſſion'd, eſpecially when their Endeavours ſhall be ſeconded by the publick wiſdom and judgment of the Nation in the Convocation and Parliament, why may not, not the two only as in the Prophet, *Ezek.* 37. 16. and on, but the many Sticks and Cions into which we are ſprouted, become one in their hands? High (that I may borrow a paſſage) ſhould their reward be in Heaven, and for ever happy their remembrance on earth, that ſhould be the means of ſuch an accord, but our deſervings are not ſuch that God ſhould work a miracle for us, and to ſatisfie all men ſo divided as we are, would be little leſs, may that God that maketh men of one mind (*unius moris*) in an houſe, turn the heart of the fathers to the children, and the heart of the children to the fathers, leaſt he come and ſmite the earth with a curſe; as he did *Iſrael*, whom the Goſpel not perſwading to faith and repentance, to union and charity, but inſtead of thoſe they being miſerably

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rent and torn with factions and divisions; they were smitten with such a curse that they became an execration and an astonishment, and a reproach, and their Land a desolation, as at this day. Jer. 42. 18. compar'd with Ch. 44. & 22.

I speak for my self (saith he) yet the sense of thousands.

But we hope not of his spirit and temper, but of more moderation and meekness.

But if we may have no peace with them unless we debauch our Consciences with the conformity they require, &c.

If it be a debauching Conscience to joyn in Communion with us, how can they advise those whose Consciences they have the guiding of to receive the Sacrament with us to serve a turn, to be qualified to be Sheriff or Mayor, or the like, as hath been too lately and frequently done to be forgot?

However (saith he) *tho they exclude us we will imbrace them, tho they persecute us we will pray for them, tho they will not love us we will love them, tho they will not that we should love them, yet whether our selves will or no, we will love them, and so fulfill the Law of Christ.*

Not to exact strictness of sense in expressing a Passion, let me answer as God to *Israel*, O that there were such a heart in them, but 'tis much to be feared that this love so forced is but fain'd, wants sincerity, 'tis you see hard raising the water higher than the spring; amongst all those professions of love, therefore let me recommend to him that of the Apostle, *Let love be without dissimulation.* Rom. 12. 9. For his Commendatory conclusion from Dr. *Holland*, we joyn with him, and recom-

mend to him than of his Succeſſor in the Colledge and Profeſſorſhip too, Dr. *Prideaux* toward the end of this firſt Sermon on that Subject, *Agree with thine Adverſary quickly*; let us (ſaith he) according to our Captains command and precept, love one another, we are Children of the ſame Heavenly Father, Children muſt dwell together, members of the ſame body, members muſt grow together, ſheep of the ſame paſture, ſheep muſt feed together; Soldiers of the ſame army, Soldiers muſt march together, &c. To which let me add that wherewith a greater Doctor concludes his fourth to the *Epheſians*, *Let all bitterneſs and wrath, and clamour, and evil ſpeaking, be put away from you with all malice, and be kind one to another, tender hearted, forgiving one another even as God for Chriſts ſake hath forgiven you.*

And now after all theſe popular inſinuations, what have we in our eſtabliſhment in which the Reformed Churches abroad (whom yet they pretend to honour) don't agree with us? Have we Archbiſhops and Biſhops? ſo have the two only Proteſtant Kingdoms of the world beſides, *viz Denmark* and *Sweden*, the former having two Archbiſhops, and thirteen or (as ſome account them) fourteen Biſhops, the Archbiſhop of *Lunden* being Primate, the latter one Archbiſhop and ſix Biſhops *Upſall* being Metropolitan, and in *Germany* and elſewhere they have the ſame thing, tho' not name, in their Super-intendents. Have we Set-forms of Prayer, adminiſtring Sacraments, and the like? ſo have all the Proteſtant Churches in the World beſide, not one excepted, ſaith Dr. *Durell*, (who was many years abroad;) ſo that *Penitùs toto diviſos orbe Britannos*,

tannos, i. e. *England* is divided from all the World, is true, it seems in this sense too; in all Protestant Churches Forms of Worship being prescribed and used, except among the Dissenters of these Kingdoms, and the Territories thereto belonging. Have we the Cross in Baptism? so have the Reformed Churches of the Confession of *Ausburgh*, using it for the most part in Baptism, saith the Author last mentioned; and the other Reformed Churches that do not use the same, are no Enemies to it, nor repute it superstitious. Have we Sureties, Godfathers and Godmothers in Baptism? so have the *Bohemian*, *French*, *Dutch*, and other Protestant Churches. Have we Confirmation? This is used in most of the Reformed Churches, tho' in some with greater Solemnity, in some with less. Do we Kneel at Receiving the Sacrament? so do the *Bohemian* Churches before mentioned, who were the first that Reform'd Religion from Popery about Two hundred years ago? Do we Marry with a Ring? so do the Protestants of *Hessen*, *Poland*, and *Lithuania*. Is the Lord's-Prayer many times repeated with us? at least once in every Office. And is this an Offence? In the Reformed Churches of *France* (till the late cruel Persecution scattered them) the Minister did say it commonly three times over before he came down from the Pulpit; they do the like in *Holland* and elsewhere; and so much regard have they to the use of it, that they, as well as the *Lutherans*, use to say it at their Meals, after their Graces; and so do likewise the *Transilvanians* and *Hungarians*, (So far are they from quite laying it aside, as the manner of some is with us.) Are we for Churches consecrated to

meet in for God's ſervice? Do we uſe, at entring the place of publick Worſhip, a ſhort Prayer or Ejaculation for God's Bleſſing on the Service we come to perform? Do we wear a Surplice, begin the Prayers with Exhortation, Confeſſion, and pronouncing Abſolution to all that are Penitent? Do the People uſe to ſay ſome Prayers aloud after the Miniſter? Have we proper Pſalms and Leſſons appointed, and Hymns with *Gloria Patri*, &c. after them? Do our People ſtand at the Creed, uſe Reverence at the Name of *Jeſus*? Have we a Litany, Collect for the Day, Epiſtle and Goſpel for *Sundays* and *Holy-days*? There is not one of all theſe things (at which among us ſome are ſo offended,) but it is found uſed in ſome or other of the Reformed Churches abroad. He that would ſee the Harmony in theſe things, betwixt us and the other Proteſtant Reformed Churches, let him conſult Dr. *Durell* before quoted, where he may find abundant ſatisfaction: To whoſe Book, tho' ſome ſlender Exceptions have been made, yet I do not find him convinced of Falſhood, but that his Relations remain true and unqueſtionable. And after all this, is it not highly diſingenuous to traduce us ſo? for what other Proteſtants do, as well as we, and yet eſcape cenſure, (tho' indeed their Imputations do not reſt on us, but light on them too, they agreeing ſo with us:) I have been the larger in recounting theſe things, as being perſwaded, that 'tis in many only the ignorance of them that hath been the cauſe of their being ſo prejudiced againſt them, and miſled. Whatever contempt ſome may endeavour to caſt on our Liturgy; yet in what high eſteem it has been held abroad,

may be seen in the foresaid Author; from whom, not to transcribe any thing of this kind, let me give one instance of a fresher date, and shew what reception it found lately even in *Geneva* it self. About three or four years ago the then Dr *Burnet* being there in his Travels, gives us this account of it: "When I found P. 258.
"(*saith he*) the Numbers of the *English* there was
"such, that we could make a small Congregation,
"for we were twelve or fourteen; I addressed my
"self to the Council of Twenty-five for liberty to
"have our Worship in our own Language, according
"to the *English* Liturgy. This was immediately
granted in so obliging a manner, that there was not
one person that made any Exception to it: "So they
"sent one of their Body to me (*says he*) to let me
"know, that in case our Number should grow so
"great, that it were fit for us to assemble in a Church,
"they would grant us one, but till then we might
"hold our Assemblies as we thought fit. So after
that time, during the rest of my stay there, we had
every *Sunday* our Devotions according to the Com-
mon-Prayer, Morning and Evening; and at the Even-
ing-Prayer I preach'd in a Room that was indeed too
large for our small Company: But there being a con-
siderable number in *Geneva* that understood *English*,
and in particular some of the Professors and Ministers,
we had a great many strangers that met with us, and
the last *Sunday* I gave the Sacrament according to the
way of the Church of *England*; and upon this occa-
sion I found a general joy in the Town for this, that
I had given them an opportunity of expressing the
respect they had for our Church: And as in the pub-
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lick Prayers they always prayed for the Churches of *Great Britain*, as well as for the King; ſo in private Diſcourſe they ſhewed all poſſible eſteem for our Conſtitutions; and they ſpake of the unhappy Diviſions among us, and of the Separation that was made from us upon the account of our Government and Ceremonies with great regret and diſlike. So that what our Saviour ſaid of a Prophet, may be ſaid of our Liturgy, *It is not without honour, ſave in its own Country.*

But now if after all the Evidence of the Lawfulneſs of theſe things, Authority ſhall think otherwiſe as to their fitneſs, in our preſent circumſtances, and grant ſome relaxation. I think St. *Auſtin*'s judgment ought to ſatisfie us herein, *Non itaque verum eſt quod dicitur, ſemel recte factum nulla tenus eſſe mutandum*, &c. Whoſe ſenſe is, Theſe things are not ſo immutable, as that what was once well ordered, may never be changed, if diverſity of times required it: But the appointment of them at firſt, and the altering of them afterward, tho' different things, may be both right, according to the variety of different times.

Ad Marcellinum, Epiſ. 5.

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